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MEMOIR

OF

NANCY F. EASTMAN.

Written for the Massachusetts Sabbath School Society, and Revised by the Committee of Publication.

BOSTON:
MASSACHUSETTS SABBATH SCHOOL SOCIETY,
Depository, No. 13 Cornhill.
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NANCY F. EASTMAN.

CHAPTER I.

Birth.—Early instruction.—Interest in Sabbath and Bible.—Teacher's account of her deportment and feelings.—Feelings respecting prayer.—Conduct at public school towards her playmates.

Nancy F. Eastman, the subject of the following memoir, was born in Northfield, N. H. Feb. 15th, 1829. From her birth she was a child of feeble health. Her parents were often led to feel that her days on earth would

be few. Although not then personally interested in the religion inculcated in the Bible, they believed in the reality and importance of it as a preparation for eternity. This gave a peculiar cast to the early religious instructions which they imparted to their child. So soon as she began to pronounce the endeared names—father,—mother,—she was taught the Lord's Prayer. This was among the first things committed by her to memory. It was the first seed of divine truth deposited in her infant mind. It was the first introduction of her thoughts to the great system of truths revealed in the word of God, which subsequently became the themes of her daily delightful contemplation and study. When in her fifth year, her parents took up their residence in Cabotville, Mass. Here for the first

time she became a member of the Sabbath school, and of the first Sabbath school collected in this village.

It was a deeply interesting scene to see her father from Sabbath to Sabbath leading her, his only daughter, and his only child, to the Sabbath school, there to be taught the way to heaven.

A few years after, this father stood by the bed of Nancy, in her last sickness ; he marked with all the yearnings of parental solicitude the progress of disease ; he tried to alleviate her bodily pains ; he wiped the cold sweat from her face ; he gazed upon her with unutterable emotions as she ceased to breathe. He did not then *regret* that he had, in compliance with her wishes, so early, and so often led her to the Sabbath school—where she was taught

the way to live holy, and to die happy. The recollection of those scenes comforted him ; and they are still scenes precious to his memory, and soothing to his afflicted heart.

She was five years old when she first became a member of the Sabbath school. She could then read the Bible. From the time she first began to read to the day of her death, no book seemed to interest her so much as the New Testament. The conviction seems to have been very early made upon her mind that it contained truths important for her to understand, love and obey. Almost daily—while reading it, would she ask her mother questions about the meaning of words, and phrases, which proved that she was even then anxious to understand its truths.

Her Sabbath school teacher gives the following account of her deportment and feelings, as they were exhibited in the first Sabbath school she attended:

"Nancy by her interest in her lessons, and strict attention to what was said to her, soon won my affections. Whenever I spoke of the love of Christ to little children, her eyes would brighten, and seem to say, I know what that means; and when I spoke of his displeasure against sin, and the punishment due to sin, her countenance would change; and she would sigh, as if saying, who can endure His displeasure! how dreadful an evil is sin!"

It was here that she first learnt the Ten Commandments, "which," says her mother, "ever after seemed to have a bearing upon her mind, giving her more correct views of God as holy, of

herself as sinful, at the same time making her more anxious to love and obey Him." Here too the subject of prayer was presented to her mind, in a new and more impressive light, both as it respects the *duty*, and *nature* of acceptable prayer. Her teacher labored to show the difference between the *form* and *spirit* of prayer ; a distinction lost sight of often, not only by children but by men and women. It is comparatively easy to pray in *words;*—the wicked may do this and not forsake their evil ways ; but to pray in spirit, this is the *difficulty ;* none but those who are born of God,—who love him, and forsake sin, can do this.

Instruction on this point made a deep impression on her mind. She seemed ever after this to be afraid of relying upon the *form of words* in

prayer; of using words without having the appropriate feelings expressed by them.

About this time it was, that she read a book, taken from a Sabbath school library, whose teachings coincided with the instruction received from her teacher. The night following, as she was about to retire, she asked her mother to kneel by the side of her bed and pray with her; the reason she assigned to pray before she lay down upon her bed, was this:—"I have read in my Sabbath school book that they who go to bed before they pray are lazy christians; I don't want to be a lazy christian." From that time she began to pray without a set form, using such words as seemed best to express her own desires. Her prayers were very simple, but deeply affecting, by their very simplicity,

seriousness, sincerity, earnestness and tenderness. She uniformly closed them with the following petition:—"Lord make me an heir of thy kingdom for Christ's sake"—a petition, which, in her subsequent life, she gave more and more evidence to believe was answered.

Nancy's appearance and conduct at the Public school were of the same general character with that exhibited in the Sabbath school at the same period. When she first commenced going to school, her teacher writes: "I could not help noticing peculiarities in her, or, as I was sometimes disposed to call them, oddities;—but beneath a somewhat awkward exterior, there was a something which I could not but admire. If she came to school late, she was fearful of disturbing the religious devotions, and would remain silent

at the door till they were through. If her mother told her she must put on her bonnet when she went out, she could not be persuaded to go out without it. She was always very much affected if any child appeared light and trifling during the time of prayer ; she would not say any thing, but her eyes would be fixed upon that child, as if to administer reproof."

In all her intercourse with her playmates, she seemed to be very careful not to do any thing wrong. She had such a sense of the evil of sin, that she often appeared like one afraid to act lest she should do something displeasing to God. At that early period of life she seemed to set God always before her eyes. This was the true cause of what appeared to superficial observers " oddities " in her deport-

ment. A peculiar reserve, seriousness of countenance, and sobriety of conduct, were conspicuous in her early childhood, and rather increased as she advanced in years; yet with intimate friends and associates she was cheerful without levity, and serious without gloominess.

About this time being alone with her mother one day, she said to her: —"Mother, I should think every body would love God."

Why? said her mother.

Because, she replied, *He is God, and gave his Son* to die for us, and he gave us all things.

She seemed to realize in a peculiar degree, that *all the blessings* she *enjoyed*, came to her *through the goodness of God —especially the blessings of the Gospel of Jesus Christ.*

CHAPTER II.

Confession of faults.—Illustration.—Mother's conversion.—Effects of reading a book on Missions.—Secret prayer.—Pleasure in religious conversation.—Anxiety for the salvation of her father.—His conversion.—Her joy.—Father's affliction.

In the Spring of 1836, Nancy with her parents removed to Sanbornton, N. H.

A change of place produced no apparent change in her character. There she continued to cherish the same tenderness of conscience, the same fear of doing wrong, the same fondness for the Bible and the Sabbath school, and the same desire to please her parents and teachers, which had marked her history at Cabotville. On one occasion, while at school, having transgressed one of the rules of the school, she immediately rose, confessed her

fault, sought forgiveness, and promised obedience in future. She did not wait to be detected in her misconduct and reproved before she confessed her fault. She was generally the first to reprove herself, and the first to expose her own misconduct. She could not rest till she had made a frank and full acknowledgment of what she felt she had said or done that was wrong. The thought, "Thou God seest me," seemed to be ever present with her, to influence her conduct.

She was not a deceitful child, but honest, frank, open-hearted and generous.

When she had done wrong, she was not afraid nor ashamed to own it,—she *was afraid and ashamed not to* confess and forsake it.

The following incident illustrates

this trait in her character. On her way to school one day, she was urged by another child to pick a rose that hung over the fence of a neighbor's garden ; she did so, without thinking at the time that it was wrong, but upon reflection it troubled her ; she was afraid she had done wrong, for she had taken without liberty that which belonged to another. She remembered the eighth commandment, —" Thou shalt not steal." " I have," said she, " disobeyed God." The rose lost all its beauty to her eye, and all its sweet fragrance to her smell. Instead of affording her pleasure, it gave her pain every time she cast her eye upon it, or thought of it. She wished a hundred times it was blooming again on the bush, from which in an unguarded moment, she had plucked it. At one time, in her heart, she

reproached her little playmate for tempting her, at another, herself still more, for yielding so carelessly to temptation. She was unhappy all day. At night she hastened home with a sorrowful heart, and a sad countenance, and told her parents just what she had done, and how bad she had felt all day, and asked them to forgive her,—and, if they thought God would forgive her? She went by herself and confessed to God the whole, and implored with great earnestness his forgiveness. But this did not fully satisfy her: "I must go," said she, "to Mr. ——, and confess to him how I picked that rose, and ask his forgiveness."

This she did early next morning, and returned with a tranquil mind.

Such a tender conscience is a bet-

ter defence of property, and a better safeguard to the character and happiness and usefulness of children and youth, than all the laws of the land. It is the law of God in the heart which gives force to all law. No person, young or old, should be ashamed to have it known that he is afraid to do wrong, in what may be thought *little things*.

Doing wrong in *little things*, prepares the way for doing wrong in *great things*.

The daily deportment, the inquiries and conversation of Nancy, and the spirit she manifested, had great influence in keeping alive in her mother's mind a sense of the importance and necessity of a personal interest in Christ. This subject pressed upon her mind with increasing weight. She felt she could no longer neglect so

great salvation. Heavily laden with a sense of her sinful and lost state, she was constrained to cast herself, as she hopes, upon the mercy of God in Christ Jesus, and then she found great peace and joy in believing. This greatly rejoiced the heart of Nancy. Who can tell how much that mother under God, is indebted to *her daughter* for her hopes of heaven; and the daughter, to *her mother* for all the joys of salvation! How delightful must be the meeting—the re-union of such parents and children in heaven!

At that time Nancy would not say she was a christian; but she used to say:—"I think I love God and hate sin, that I love Jesus Christ and his people, but not so much as I ought to." This indeed was the mode in which she generally spoke of herself,

when asked if she thought herself a Christian. "It is," said she, "a great thing to be a Christian:—to be a Christian I must love Christ more than father or mother, I am afraid I do not."

In 1837, Mr. and Mrs. E——, removed to Meredith Bridge, N. H. Here Nancy sought a place in the Sabbath school, and such was her interest in its instruction, that nothing but sickness or unavoidable necessity could keep her from her place in her class a single Sabbath. She was led from some cause to feel that she should not live long. Death was a subject familiar to her thoughts. She often conversed with her mother about it. Her great anxiety was to be prepared for a holy heaven, and to be with Christ in glory when she should die. She often expressed much gratitude for the

faithful instructions of her teachers in the Sabbath school, by whom she was taught more fully the way of salvation.

It was while a member of this school that she read the history of the Sandwich Island Mission, published by the Massachusetts Sabbath school Society.

It opened to her mind a new field of thought. Its scenes of thrilling interest touched and moved the tenderest and purest feelings of her heart. As she read, she wept, she rejoiced, she prayed. She expressed a strong desire to be prepared to go and teach those ignorant children about Christ and the way to heaven. "If they only knew how good and merciful God is," said she, "they would love *Him*."

The feelings thus awakened by the reading of that book, did not die away with the tears, first shed over

its pages; they henceforth became habitual, and led her to take great interest in all missionary intelligence and missionary meetings.

After this, she was often found praying for the success of missions; and whenever an opportunity presented, she cheerfully gave, as she had means, to advance that cause.

She manifested more and more of a devotional spirit. She would often retire to pray for her parents—her minister, her teachers—her playmates—and a world lying in wickedness.

Previous to moving into another house she visited it, examined all the rooms, and selected one which she wished to regard as hers.

"Mother," said she, "may I not have this room?" "Why, my daughter," said her mother, "do you wish for *that room?*"

"Because," she replied, "it is so good a place to read the Bible in, and to pray."

Her parents granted her request; and there in that little room, Nancy was often alone reading her Bible and engaged in prayer.

She did not feel that she should engage in the occupation of the day until she had spent a season in reading her Bible and prayer.

If her mother wished her to assist her in the labors of the family early in the morning, she would request the privilege of being alone a short time first, that she might seek of God his presence and blessing with her through the day.

This was evidently of her own choice, and indicated an increasing desire to be conformed in heart and life to the will of God.

The necessity of loving and obeying God from the heart, here on earth, as a preparation for heaven, was a theme on which she dwelt much in conversation with her mother.

One evening when several friends were visiting her father's house, Nancy frequently left the room for a season. Subsequently, her mother asked her why she left the room so many times :—her reply was, "the first time I went out to pray that God would make me a Christian ; the second time that he would make my father a Christian ; the third time that he would make every body Christians."

She took great pleasure in hearing Christians talk on the subject of religion ; especially when their conversation was evidently the effusion of hearts glowing with heavenly affections.

When she heard her parents say they expected a visit from some friends, she would often ask :—" are they Christians ? I love to hear Christians talk about Christ and the love of God, and his good cause in the world—and then pray." She often expressed great disappointment because they talked so much about the world, and the business of the world, and so little about Christ and his kingdom.

Her father at this time, was a stranger to experimental religion. He had, for a short time, tried to believe that all would be saved, but this he could not do without rejecting the plainest and most conclusive testimony of the Scriptures, and the strong convictions of his understanding and conscience. Still he was far from being fully awake to his true condition. He had not felt the power of those truths

of revelation which he admitted to his understanding. Nancy he tenderly loved, and she loved him as her father, with all the strength of her kind and affectionate heart.

She could not bear the thought of his living and dying without becoming a new creature in Christ Jesus. She made him for a long time the subject of special prayer, that he might become a sincere praying Christian, that he might know the joys of Christ's salvation. On one occasion, as he came home from work, she came from her room, and went up to him with an anxious, affectionate expression of countenance to welcome him, and said to him, looking him full in the face :— "Father, I am afraid you will not be happy when you die."

"What makes you think so," said the father?

"Because," she replied, "I am afraid you do not love God, nor love to pray, nor love to read the Bible." She then wanted him to go with her and pray: she had never heard him pray. To gratify her, he went. She urged him to pray. "I can't pray," said he, "you may." "You can pray, father," said she,—"I know you can if you will try:—I will teach you how."

"I used to pray," said he, "when I was a boy." "*Is that enough, father?*" was her reply. She knelt down and prayed, pouring out the strong desires of her soul for the conversion and salvation of her father. This appeal, contained in it an argument in favor of an immediate attention to his soul's salvation, which he could not well gainsay

nor resist. "Such preaching," said he, "I never heard before; it came home like a dagger to my heart; it condemned me,—it stripped me of all my excuses,—I had nothing left to stand on,—my foundation was gone." "Such a prayer!—it was more than my hard heart could bear."

But a short time elapsed after this, before it was said of this father:—"behold he prayeth!" He bowed down his soul, as he hopes, at the foot of the cross, and there received forgiveness, peace and joy. He collected his family, took his Bible, read and prayed. This was a new scene in that family, and one of great joy to all, to no one more so than to Nancy, who had often prayed for this very blessing. After this had occurred, she said to her mother, "I want you to go into

my room with me :—I want to give thanks to God for giving me a praying father and mother—parents who can pray for me."

This was in the midst of a precious revival of religion, in which many were rejoicing in hope.

Nancy had never had those deep and pungent convictions of sin, which she had heard some describe. She had felt herself to be a sinner, and a great sinner, but she had not been so overwhelmed with a sense of her lost state as many others.

This led her for a time to conclude that she could not be a Christian, and in the way to heaven. She was in great distress of mind. To her mother she said, "I wish for the special prayers of all Christians, that I may be a Christian."

That evening, being alone with her mother, she spent in frequent prayer that God would have mercy on her soul and forgive all her sins.

She seemed to feel more than ever that she was a great sinner,—and to see more clearly than ever the freeness and fullness of the salvation of the gospel, and to trust in Christ alone for pardon and eternal life.

She became calm—she expressed herself as having sweet peace of soul while believing in Christ, and loving him. She took her Hymn Book, read a Hymn, and requested her mother to unite with her in praising God. "I feel happy," said she, "when praising God." This experience gave a new and more decided cast to her piety.

Her father was afflicted about this

time, by the burning of his shop. To her mother she said:—"I hope he will not murmur against God for it,—for He has been very merciful to him, in making him a Christian. I have read in the Bible that Job was afflicted, and he said:—shall I receive good at the hand of the Lord and not evil?"

CHAPTER III.

Her parents make a profession.—Her own feelings on the subject.—Her baptism.—Influence upon her.—Illustrations.—Sketches of her character by her Minister.—The Author's first acquaintance with her.—"Thoughts on God."—Poetry.—Reproof.—Reflections on death.—Letter from her Teacher.

NANCY was nine years old when her parents made a public profession of religion.

The scene was one of deep and tender interest to her. The impression which it made on her mind, continued with her to the close of life. She said it would give her a great deal of pleasure to go with them, and to be one with them at the altar of dedication, and at the table of Christ, if she was only good enough. "I think" said she, "that I love Christ—I am not

ashamed of him—I am willing to have the world know that I wish to love and obey him; but I do not suppose I love him enough to make it proper for me to make a public profession of religion." Her parents were not disposed to urge this duty upon her, at that early age, although she gave them much reason to believe that she would be a guest, accepted and owned of Christ, as worthy of a place at his table.

Her parents, in consecrating themselves publicly to God, felt bound to consecrate all to him. In choosing God for their God, Christ for their Redeemer and Saviour, and the Holy Spirit for their Sanctifier, they chose Him also as the God, Saviour, and Sanctifier of their child.

"I will be a God to thee and thy seed after thee," was to them a prom-

ise full of hope, consolation, and encouragement. They therefore desired to have the seal of the covenant, the seal appointed of God,—*baptism*,—applied to their child, both for her instruction and others.

Their feelings and desires, respecting her baptism, met with a ready response from her own heart.

"I wish," said she, "to be good and consecrated to God."

She was baptized. It was not to her parents, nor to her, a vain ceremony, but an ordinance of God, full of solemnity, embodying and inculcating many great and important truths, and enforcing the most weighty obligations. That the influence of this scene upon the heart and life of Nancy, was by no means small or unimportant, is evident from the frequent allusions she made to it down to the day of her death.

Often was she heard by her mother to pray, *that she might derive spiritual good from her baptism,—that she might be truly a child of God, and that he would bless her parents for dedicating her to him in the ordinance of baptism.*

After that event she did not feel herself at liberty to do as others did, who had never been thus dedicated to God. The following incident, is an illustration of what ever after appeared to be her prevailing feelings and conduct on this subject. At a religious meeting of another denomination, some of her companions laughed at something said or done, and immediately turned to see how she was affected:—she too smiled. But her countenance immediately fell, and deep grief was manifested. She went home sorrow-

ful. She sought her mother, and told her what she had done, and asked her forgiveness,—saying, "I have prayed that God would forgive me. I have been very wicked. I did very wrong to smile, because it encouraged the other girls to do wrong; I ought to have reproved them—I ought to have set them a better example—I am very sorry. It is more wicked for me to do wrong than others, *because I have been baptized.*" On another occasion, in which she manifested towards a playmate some ill-temper for abuse received from her, she appeared deeply grieved for allowing herself to cherish a spirit of resentment, and said:—"I am afraid God will not forgive me, it is so wicked for me to do so; for I have been dedicated to him in baptism."

During the time of her residence at Meredith Bridge, she was under the pastoral care and instructions of the Rev. Mr. Y——, to whom she felt greatly indebted, for his faithfulness as a minister of Jesus Christ. In a letter received from him soon after her death, he gives the following brief sketch of her character as it then appeared :—

"When her parents first came here, I noticed nothing peculiar in her, except her modest deportment, and thoughtful countenance. Afterwards I perceived, that though serious, she was cheerful and amiable. Towards her parents her conduct was that of an affectionate and obedient child. Few children probably have been so guileless and confiding ; and none more compassionate and forgiving. Reflection upon her character since her

death, has led me to believe, that if occasion had called for it, she would have exhibited an uncommon degree of firmness and energy. She was remarkable for docility and conscientiousness, being always willing to be taught, and shrinking from all wrong doing. The subject of religion evidently occupied much of her thoughts. She was in the practice of daily secret prayer, and expressed a hope that she had been renewed in heart; and though her religious character was not so fully developed here, as after her removal to C——, yet I supposed her to be a child of God."

In the Spring of 1840, the writer first became acquainted with Nancy, at Cabotville. She was a constant attendant upon his mininstry to the close

of her life. No person listened with a more fixed, earnest attention to the preaching of the gospel, and no one appeared more deeply interested in its truths. She was always in her seat in the Sanctuary and in the Sabbath school, when well enough to attend. Her mind was improved by reading, study and meditation, more than that of most children of her age, health, and opportunities. She was diffident and reserved, except in the society of intimate friends. Her love of prayer, the Bible, the Sabbath, the sanctuary, and good people, became more and more manifest from year to year. Nothing seemed to grieve her more than to hear religion, or religious persons spoken of lightly, or disrespectfully. The inconsistencies and

misconduct of professed Christians was to her a matter of grief. She had three daily seasons of prayer, morning, noon, and night.

For her evening devotion she chose the hour of twilight, an hour most favorable for calm meditation, and sweet communion with God. In her seasons of retirement, she often recorded her meditations for her own improvement.

Dec. 31st, 1841, we find the following record in her diary :—

"THOUGHTS ON GOD.

"How important at the close of a year to meditate upon the character of God—to review the blessings enjoyed, and to think of the giver. I have meditated with pleasure and adoration, upon him who has spread

abroad the heavens, and all their shining hosts,—who has clothed the earth with verdure, causing to grow much that is beautiful to the eye, as well as useful for food. He made the birds to charm us with their sweet music, and *every thing* so lovely in creation. He permits us to enjoy them all. How good and great that Gift which exceeds all others, the gift of his dear Son, to die to redeem us, when in a fallen state! Can we think of his condescension to suffer and die, to obtain pardon and eternal life for us, without feeling our hearts expanding with love to him! O may I be grateful for all these blessings,—may I be useful to all around me, and glorify God."

After returning from a ramble over the fields, in company with a playmate, May 1st, 1840, she retired to her room and wrote the following lines :—

"Delightfully we hail the first spring flowers
So lovely in the green shady bowers,
We gather the first of vernal love,
And pray the *gift* may elevate us above.
Sweet flower, retiring and low like thee,
We fain would have our hearts to be ;
Like the sweet perfume which it imparts,
May we shed the fragrance of humble hearts."

Soon after rising in the morning, Sept. 27th, 1841, she thus expressed her feelings :—

"How shall I thank the power
Whose hand sustains me so,
That o'er each day, and night, and hour,
Has bid such mercies flow !
Teach me, O God, to look above,
Receive my morning prayer,
And, in thy boundless love,
Make me, this day thy care."

Evening, Sept. 27th, 1841 :—

"Where have I been this day?
Into what sins and follies run?
Forgive me Father, when I pray
Through Jesus Christ thy Son.

"And when my days are o'er,
And in the tomb I rest,
O! may my happy spirit soar
Up to my Saviour's breast."

These extracts are chiefly valuable, as they exhibit the habitual tendency of her thoughts and affections. To God her soul was drawn in gratitude, love, and holy aspirations, as she contemplated the varied works of his hand, the varied events of his providence, and the wonders of redeeming mercy, displayed in the cross of Christ.

Nancy and her mother were on terms of great intimacy. They were in the habit of having a season of prayer to-

gether daily, and *they* were very precious seasons to both. Owing to the pressure of worldly business, and the increase of a worldly spirit on the part of the mother, this season of prayer was omitted for a few days. This was an affliction to Nancy. She said one day to her mother : " I feel very unhappy—I don't think it is right to neglect our season of prayer—we must not do so,—let us begin again now, and we won't neglect it any more, will we ?"

This was a most faithful, respectful, and delicate reproof, which failed not to produce its intended effect. The mother was aroused to duty ; the daughter was rejoiced, and peace and comfort were restored to her soul. Little did her mother then think, that her opportunities of praying with her child, were so soon to be past for ever.

Nancy thought much of death. It was a subject on which her mind dwelt more and more as she advanced in years. Life, she remarked, appeared very short, and uncertain. She often expressed the opinion that she should die young. Every death among her acquaintance seemed to bring eternity near to her. She would say :—" my turn will soon come—O how important to be always ready !" The sudden death of a little cousin, to whom she was very much attached, a few months before her last sickness, affected her very deeply. For a time she wept much,—that she should no more see her young friend among the living, but soon became calm, and said to her mother :—" I had anticipated a great deal of pleasure in going to the

Sabbath school with my dear cousin, and in praying with her ; before I parted with her last, I taught her to kneel down and pray the Lord's prayer. I hope she was prepared to die, and is now in heaven. How merciful God is to provide a place for those that love and obey him, to be happy with him for ever, free from sin,—I shall soon follow her." This thought did not make her gloomy, she was calm, serious, and cheerful, and expressed a strong desire to be prepared for death whenever it might come.

The following extract, is from a letter received from a teacher in a private school, on whose instruction Nancy attended but a short time before her death.

"I asked her one day, after the other

scholars had retired :—'Do you think you love Jesus Christ?' She replied, 'I think I do love him, but not enough.' 'Do you think you are a Christian?' Her answer was, 'If I was a Christian I should love Him a great deal more.' On further inquiry it was evident that this belief of her love to Christ, did not arise from ignorance of herself, and of the necessity of pardon through the blessed Redeemer. She evidently knew and felt that she was a sinner; and she loved to pray for the pardon of her sins through Jesus Christ, on whose death alone she relied for acceptance with God. At this time, and on other occasions she manifested much distrust of her own heart, great confidence in Christ, and a strong desire to be more like him in temper

and conduct. She possessed in an eminent degree, that *tenderness of conscience, which shrinks from all sin*, and which is the fruit of the Spirit in the work of regeneration and sanctification. The commandments of God, and the precepts of his Holy Word, were evidently the standard by which she judged of her own conduct."

CHAPTER IV.

Sickness.—Interest in Missionaries.—Submission and patience.—Disposal of her money.—Death.—Review.

EARLY in March, 1842, Nancy was confined to her sick room and exercised with severe pains of body; but she did not murmur:—she was calm, submissive, and patient. All that could be done, was done to alleviate her pains, and to check and overcome disease. It was evident that without speedy relief she must soon die. This was made known to her. She did not seem to be terrified at the prospect of immediate death. In health she had not neglected to prepare for a sick and dying hour. "Mother," said she, "we don't want to live here

always; we cannot be so happy here as in heaven where Christ is and all holy beings. I wonder that any Christians are unwilling to die."

She often prayed on her sick bed, that she might get well, if it was God's pleasure to raise her up, and if he had any good for her to do; but if not, that he would "make her an heir of glory for Christ's sake."

Sometime previous to her sickness, Mrs. Thurston, of the Sandwich Islands' Mission, was in the village, and met a large number of females and gave them some account of the people of those Islands, and of the results of Missionary labors among them.

She was present and heard her statements with deep interest. On her sick bed she spoke of that meeting and that Mission with peculiar

feeling. She said: "I love the Missionary cause. If I get well I mean to do more for it than I ever have:—I want to go and teach the heathen children about Jesus Christ and the way to heaven."

At times the force of disease seemed to abate, and strong hopes were cherished that she might be spared to her parents and the world; but these hopes were soon blasted: the disease assumed a more threatening aspect resisting all medical skill.

She was asked if she was afraid to die; "*No*," she replied, "*Christ died, and I cannot go and be with Him, unless I die too.*"

At another time after a season of great pain, she said to her mother, "God does right; he knows what is best for us, better than we do;—pray that I may not be impatient."

Her mother wept. "Why do you weep, mother," said she. "Because," replied her mother, "I see you suffer so much,—and I fear I shall soon have to part with you." She then reached out her emaciated, feeble arms, embraced her mother and said: "Dear mother, how much you love me—and how I love you! I shall always love you. If I get well and you are sick I will take care of you."

At times reason wandered, and she would sink down into a state of deep stupor; and then again she would revive, and appear perfectly rational. She appeared peculiarly grateful for all that was done for her in her sickness.

In one of her lucid moments, her mother asked her, what she would have done with her money—a few

dollars she had in her purse. Her reply was; "If I don't get well, give a small piece to each of those persons who have taken care of me—*the rest—all the rest to Foreign Missions.*"

This was Nancy's last will and testament, and among the last acts of her short but most instructive and useful life.

A little while before she died, she said. "I love God—he does all things well."

She sunk down into a deep sleep.

The night passed away;—the morning came, but her eyes were closed in death, and her spirit had gone to him who gave it.

She died March 22, 1842, aged 12 years.

Her life was short, but it was spent *wisely* in preparing for *eternity*.

She did not think that she was too young to fear God and keep his commandments, nor too young to die. She did not think it wise or right, to put off a preparation for an eternal state to a future, uncertain day.

In her early childhood, she made it her first great buisness, to please God. She sought him, his mercy, the pardon of her sins, with her whole heart. Sin to her appeared exceeding sinful and she was afraid to indulge in it. Jesus Christ was very precious to her soul, and she wished every body to experience the blessedness of loving and obeying him. Though a child, she was eminently useful. Through all eternity her parents will feel indebted to her under God, as an instrument of leading them to the Lamb of God, and of directing them in the way to

heaven. Her path was as the shining light, which shineth more and more unto the perfect day.

Though dead she yet speaketh;—speaketh to instruct parents, Sabbath school Teachers, children and youth.

May many a child and youth into whose hands this little book may fall, be awakened, encouraged, and persuaded to imitate her virtues; to seek first of all that love and fear of God, that repentance and faith in Jesus Christ, which will make them heirs of the kingdom of God.

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